4:Grajdanzev--36 S-4 (no date) 1942 Formosan Aborigines
116, 166, 563, 657, 728, 177.56 Japan
636.56

"It is difficult to say whether they understood, at the beginning, even the change of the sovereignty. In any case the war continued. During the first years of occupation the Japanese, preoccupied with the suppression of Chinese rebellions, tried only to keep them within the reservation, but later a complete program of subjugation was worked out. Its essential feature was the removal of aborigines to low lands in order that the mountainous areas which they had occupied might be exploited. These areas were rich (or at least were thought to be) in timber, minerals and agricultural potentialities, for a certain part of the area could be sown with tropical plants."

4: Grajdanzev--37-38 S-4 (no date) 1942 Formosan Aborigines
116, 659, 728, 177.72 Japan
636.72

"Twenty thousand men with primitive tribal organization and primitive weapons could not resist indefinitely the machinery of a modern state with all its attributes. But the submission was unwilling and as late as October 1930, aborigines, several thousand strong, burnt the police stations in the district of Musha, seized arms, and occupied the town. In order to suppress this rebellion the Japanese were compelled to use a considerable military force. (1) The suppression cost the Japanese

1. 'October 1930' is given by the Japan Year Book, 1939-40; in the 1933 edition it is said that the revolt took place 'in the summer of 1929.' Which is the truth we do not know, for the affair was not made public until long after it took place. Since 1929 a sum of ¥ 60,000 has been spent annually on special guards in Musha district.

160 lives and the incident shows that if the aborigines [38] should see a favorable opportunity, further trouble may follow. Now a force of 5,000 guards 90,000 aborigines, of which probably not more than 20,000 are mature men, disarmed and separated into their various tribal units by government lines."

11: Haguenauer--29 [2]T-3 (no date) 1929 Formosan Aborigines
116, 628, 657, 728

The pacification [MC: of the tribes living in the mountains] came to an end in 1915, for most of the villages had surrendered at that time. Since then the savage zone has been tranquil, and head hunting will soon be just a memory. The electric current no longer runs through the wire barrier which was set up to keep the aborigines from entering civilized territory. And you can cross the island in two places at least. However, it is wise not to go too far from the lookouts elsewhere, for there are still quarrels between some of the tribes at rather frequent intervals.

14: Tamai--98 [3] J-2 (1896) 1896 Formosan Aborigines
116, 577, 728, 628 Chin-hoan

One [MC: Japanese] official addressed the Tschinwans as follows: "We are very happy to see you. We feel like brothers toward you. For that reason we have wanted to see you for a long time but so far we did not have an opportunity to come to you. Fortunately, through our war with China we have acquired the land of our brothers, Taiwan, and we are exceedingly happy at this. We have been told that until now you have killed many Chinese. That is not right. From now on you must not kill us, who are your brothers; you must love us like brothers and live with us in peace. You must come to visit us often and we shall visit you, too. Today we have prepared a large banquet of food and Sake for you; eat and drink as much as you like." One of the chieftains answered him: "We did not really want to kill the Chinese, but we were forced to do it for they killed our men. But since the Japanese are our brothers we shall not kill them."

Then all the Tschinwans present dug out a hole in the ground and placed a stone in it. Then they threw clods of earth at each other with loud shouts and covered the stone with earth.

This custom is equivalent to an oath with them. The thought behind it is "just as the stone does not rot in the earth so our word (oath or vow) does not change."